

Hobdson Mayor.

Mr. BUTLER'S

# SERMON

Preach'd before the

Lord Mayor and Aldermen, &c.

On the Feast of St. Michael, 1666.

On the Feast of St. Michael, 1666.  
this Day being the  
Day of Election of the Lord Mayor  
of this City for the Year ending

God bless.

## Houblon Mayor.

*Martis 29 Sept. 1696. Anna; Regni  
Regis Willielmi Tertii Angliæ, &c.  
Octava.*

**T**HIS Court doth desire Mr. *Butler*  
to Print his Sermon preached  
before the Right Honourable the Lord  
Mayor, Aldermen, and Citizens of  
this City, at the Parish Church of St.  
*Lawrence Jury*, this Day being the  
Day of Election of the Lord May-  
or of this City for the Year ensu-  
ing.

*Goodfellow.*

A  
S E R M O N

Preached before

The Right Honourable  
*The Lord Mayor and Aldermen,*

A N D

Citizens of LONDON,

A T

**St. Lawrence Jewry,**

On the Feast of *St. Michael*, 1696.

At the Election of the Lord Mayor for the Year  
ensuing.

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By *LILLY BUTLER* Minister of *St. Mary  
Aldermanbury.*

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L O N D O N :

Printed for *Brab. Aylmer* at the *Three Pigeons* in *Cornhill*,  
over against the *Royal-Exchange*, 1696.

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# SEERMON

Preached before

The Right Honourable

The Lord Mayor and Aldermen

and

Citizens of LONDON.

At

St. Lawrence Jewry.

On the Feast of St. Michael, 1662.

At the Election of the Lord Mayor for the Year  
 ensuing.

By ABEL BULLER Minister of St. Mary  
 Abchurch.

LONDON.

Printed for J. B. at the Green-Pedlar and Corn-Lane  
 over against St. Dunstons Church, 1662.



~~People committed to your Care and Co-  
-ment. A Confession very season-  
ble and honourable in such an age as  
this, wherein to write is regarded as Po-  
to be in all a Season of Po-  
little. The particular Obligations to  
-own. The Author of this Sermon~~  
**T O T H E**  
**Right Honourable**  
**Sir John Houblon,**

**Lord Mayor of the City of London,**  
**And the Court of Aldermen.**

**MY LORD,**

**I** Have obeyed your Order for the  
printing this Sermon, and the  
more readily, because it will be  
a publick Acknowledgment of the Ne-  
cessity and Usefulness of Religion, especi-  
ally in your own Hearts and Lives,  
to the good and happy State of the  
People

## The Dedication.

People committed to your Care and Government. A Confession very seasonable and honourable in such an Age as this, wherein so little Regard is had to Religion in all our Schemes of Politicks. My particular Obligations to your Lordship do also deserve the most publick Acknowledgment.

I endeavour'd, in this Discourse, to represent and inforce the Magistrate's Duty with the greatest Plainness and Sincerity; that whilst I was preaching the Duty of others, I might not be thought to forget my own.

May the God of Heaven, stablish, strengthen, settle you in every good Work, in a prudent and impartial, a diligent and courageous Execution of those great Offices he hath called you to,

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## The Dedication.

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to the Glory of God, the Joy of the  
People, and your own double Ho-  
nour both here and hereafter. This is  
the hearty Prayer of,

My Lord,

Your Lordships most obliged

and humble Servant,

LILLY BUTLER.

---

Prov.

# The Dedication.

to the Glory of God; the Joy of the  
People; and your own double Ho-  
nour both here and hereafter. This is  
the hearty Prayer of

his Lord,

Your Lordship most obedient

and humble Servant,

JAMES BUTLER.

Prov.

Prov. xxix. 2.

*When the Righteous are in Authority, the People rejoyce.*

**O**N E great design of *Solomon*, in this Book of *Proverbs*, is to recommend Religion, by declaring the excellent fruits, which single persons and publick Societies might reap from the sincere practice of it. He tells us, that *length of days are in her right hand, and in her left hand riches and honour; that her ways are ways of pleasantness, and all her paths are peace; that the Throne is established, that a Nation and a City are exalted by it: That it is the Safety, and Honour, and Happiness of a People: That it doth, in a most eminent manner, conduce to the Publick Good, and deserve a general rejoycing, when it adorneth and influenceth the Lives of those that are in Authority. When the Righteous are in Authority, the People rejoyce.*

Prov. iii.  
16, 17.

Prov. xvi.  
12.  
Prov. xiv.  
34. xi. 11.

This is a *Political Aphorism* of *Solomon*, a great and mighty Prince, who, better than any before or after him; understood all the most advantageous methods of governing for the publick good, having *Wisdom and Knowledge* given him by the special favour of God, to judge his People, over whom he had made him King, 2 Chron. i. 11.

By the *Righteous*, *Solomon* doth generally mean in this Book of the *Proverbs*, those that are so in the most comprehensive sense, Religious and good Men, those that fear God and keep his Commandments. That these are the *Righteous Men* spoken of in the Text doth farther appear



from the opposition of them to *wicked Men* in general. *When the Righteous are in Authority, the People rejoyce: But when the wicked beareth rule, the People mourn.*

*The People rejoyce*, i. e. Then they have great and worthy cause of rejoycing; then their condition will be flourishing and prosperous, and happy. It being very common, to speak of those things as consequent in effect, which in reason ought to follow.

Thus then we may express the meaning of the Proposition in the *Text*. *That Religious Magistrates do contribute very much to the general Happiness of a People.* When those that have a lively and vigorous sense of God upon their Minds, and a sincere regard to his Divine Will, when Men of Conscience, Integrity, and Religion, when such Men are *in Authority*, they do highly promote the good estate of that Society they govern.

I shall *First*, endeavour to clear the Truth of this Proposition. And *Secondly*, make some seasonable Application of it.

*First*, I shall endeavour to clear the Truth of this Proposition, as it respects subordinate Magistrates, the Ministers of Justice for God and the King, in which sense it is most proper matter for our present Consideration, by shewing these *Four* things.

*First*, That Religious Men in *Authority*, will make Conscience of performing the proper work of their Office, in the several parts and exercises of it.

*Secondly*, That the proper work of the Magistrate's Office, in the several parts and exercises of it, doth highly tend to promote the good and happy State of the People.

*Thirdly*,

*Thirdly*, That Religious Men *in Authority*, will perform all the proper exercises of their Office, in the most advantageous manner for the effectual promoting the publick good and benefit of the People.

*Fourthly*, That great Blessings are derived upon the People, for the sake, and by the intercession, of Religious Magistrates.

*First*, I shall shew that Religious Men *in Authority*, will make Conscience of performing the proper work of their Office, in the several parts and exercises of it. When a Religious Man, one that truly fears God, comes into any publick Office, he considereth it, not only as a Place of Honour or Profit, but also as a new Scene of Duty, and therefore presently sets himself about the study and performance of it; for he cannot be willingly ignorant or regardless of any part of his Duty. He knows that Power and Authority are *Talents* put into his Hands by God, who expects to receive *his own with Usury*. He dares not therefore *hide* or bury them, but imployeth and improveth them to those Ends for which he received them; remembring the *account* he must give of his *Stewardship*, and the fearful doom of the *unprofitable Servant*. He cannot bear the thoughts of Perjury, and therefore cannot satisfy himself in neglecting any thing, which by solemn Oaths he hath obliged himself to perform. A Religious Magistrate then is a Magistrate indeed, he doth not only bear the Name but do the Work of his Office, and that for *Conscience sake*, from a most strong and lasting Principle. Such Magistrates then must needs contribute very much to the Happiness of the People, as will be farther manifest, by shewing

*Secondly*, That the proper work of the Magistrates Office, in the several parts and exercises of it, doth highly tend to promote the good and happy State of the People. They are *Ministers of God to them for good*, for their good in all respects, promoting all their dearest and greatest Interests. There is no sort of good, but it is the Magistrates business to endeavour to procure; and there is no part of the Magistrate's business, but what tendeth to procure some sort of Good to the People. This will be very evident, if we take a particular view of the several parts of the Magistrate's Office. As,

*First*, One part of the Magistrate's Office, is to maintain their Peoples Property; to secure them as far as they can, in the quiet possession of their Estates; to take care to prevent and punish Fraud and Theft, and to oblige those to Restitution who are unjustly possess'd of another Man's Goods or Inheritance; to concern themselves in a regular defence of those Laws by which the Peoples Property is secured; that every Man may *eat the labour of his hands*, and reap the Fruits of his Industry, and enjoy the Inheritance of his Fathers, and sit securely *under his own Vine, and under his own Fig-tree*, whilst none are suffered to make him afraid. And how manifestly is the Publick Good advanced by the exercise of this part of the Magistrate's Office?

*Secondly*, Another Part of the Magistrate's Office is to maintain all the legal Rights and Privileges, Liberties and Immunities, of the whole Body, and of each Member of the Society; to see that no Man do oppress his Brother, or usurp any unjust Power or Dominion over him; to see that Servants be *faithful and obedient to their Masters*, and that Masters give unto their Servants *that which is just and equal*. To suffer no Man to transgress the Bounds of his own proper Station, to seize upon the Advantages which be-

belong to another's Place and Calling, to invade the Office, or intrude into the Business of his Neighbour; to watch and consult, and endeavour, by all lawful Ways, that no Encroachments be made, by any arbitrary or illegal Proceedings, upon the common Privileges of those who are committed to their immediate Care and Government. And how beneficial to the People must the Exercise of this Part also of the Magistrate's Office be?

*Thirdly*, Another Part of the Magistrate's Office is to preserve their People in Peace; to keep them from private Quarrels and publick Tumults; to compose their Differences, to allay their Jealousies, to determine their Controversies, to restrain and punish the contentious, to discountenance all dividing into Factions, and breaking into Parties, and to endeavour, as much as in them lieth, that *under them all their People may lead quiet and peaceable Lives*: which must be to the great Advantage of the Society.

*Fourthly*, Another Part of the Magistrate's Office is to take care of their People's Lives; to defend them against the open Assaults, and the secret Conspiracies of malicious and cruel Men; to execute all those Laws which are made for the Security of every Man's Person; that they may *serve God*, and follow the Business of their several Callings, *without Fear or Danger, and lay themselves down in Peace and take their rest*, and, by the Blessing of God upon their Endeavours, be *made to dwell in Safety*, which is a farther Advancement of the happy State of a People.

*Fifthly*, Another Part of the Magistrate's Office is to encourage Industry. To provide Work for those that want it, and cannot otherwise maintain themselves and their Families; to punish Vagrants and Beggars, and all Managers of such unlawful Games and Sports, as are wont

wont to draw Men off from the useful Imployment of their Callings, and to lead them into an idle and dissolute Way of living, whereby they become unprofitable and hurtful Members of a Society. And a careful Performance of this Part of a Magistrate's Duty will highly promote the Wealth, and therefore also the Strength and Glory of a People; for it is the *Hand of the diligent that makes even Cities and Kingdoms rich.*

*Sixthly*, It is another Part of the Magistrate's Office to succour and relieve the poor and needy, the distressed and afflicted Part of the Society. To look to the faithful Management of publick Charities; and to make a legal Provision for those that cannot otherwise provide for themselves. To be what *Job* tells us he was, *Eyes to the blind, Feet to the lame, and Fathers to the poor*, *Job 29. 15, 16.* to give seasonable Succour to the indigent and *fatherless*, and to him that hath no Helper, who are the proper Objects of the Magistrate's Care and Compassion. This also is an Imployment which is very serviceable to the good of the People.

*Seventhly*, It is a principal Part of the Magistrate's Office to preserve and promote true Religion. To restrain Men, by a due Execution of Laws, from corrupting the Doctrine it teacheth, from throwing off the Worship it prescribeth, and transgressing those Rules it obligeth them to walk by. To stop the Mouths of blaspheming Atheists and Infidels; to punish the impious Prophaners of God's holy Name and Day: To curb the Insolence of Lust and Intemperance; to make the *Sword* which God and the King have put into their Hands a *Terrour* to all such *Evil-doers*, who are the Bane and Plague of a Society, and pull down the Judgments of God upon it. To give all the Countenance and Protection they can to Piety and Virtue, and to be a *Praise* to them that do well. To bestow



bestow their Favour, and Places, and interiour Offices, not only for the Sake of Money or Party, but chiefly with regard to Piety and Honesty and Virtue. To do all they can, that it may go well with the righteous, for when it doth so Solomon tells us the City rejoiceth, *Prov. xi. 10.* These are some of those Exercises which the Office of a Magistrate oblige him to; and they do all greatly and manifestly tend to make a People happy. And the Religious Man, as I have shewed, will not, dares not neglect any Part of the Duty of that Place and Relation he is in. When such therefore are in Authority, there must needs be great Cause of Rejoycing. For the farther Confirmation of the Truth of this Proposition, I proceed to shew,

*Thirdly*, That Religious Men in Authority will perform all the proper Exercises of their Office, in the most advantageous manner, for the effectual promoting the publick Good and Benefit of the People. They will perform them most prudently, most impartially, most diligently, most courageously, and most becomingly, and when they are thus performed they can hardly fail of being successful to the making a People happy.

*First*, A Religious Man in Authority will perform all the Exercises of his Office most prudently. *The Fear of the Lord*, saith Solomon, *is the Instruction of Wisdom.* It disposeth a Man to do every thing wisely; it will direct his Thoughts, and steer his Judgment, and determine his Choice, to the best Methods for the attaining every good End he is concerned for. *The Integrity of the Uppright shall guide him, the Righteousness of the Perfect shall direct his Way, Prov. xi. 3, 5.* The Religious Man hath a constant Regard to that publick Good his Authority was given him to advance; and he that keeps his Eye always upon his End, will not easily miss the readiest Way to it. He hath no By-Ends to perplex his Consultations for the People's

Prov. xv.  
33.

People's Good, or to tempt him to set aside any fit or proper means to promote it. He hath no private Affections or Passions, or Interests, so prevalent with him as to hinder his seeing what Course is best to take, or to divert him from the Choice of it. He will be sure never to pursue his Ends with any unjust or dishonest means, or betray the Folly of provoking God for the publick Good. He is very humble and modest, and therefore will not lean too much to *his own Understanding*, but be always ready to hear and take good Advice. He *acknowledgeth God in all his Ways*, as the best Guide and Counsellour, and is continually asking Direction and Wisdom of him who *maketh wise the simple, guideth the meek in Judgment, and teacheth him that feareth the Lord, in the Way that he shall choose*. Religion then, better than any thing else, will enable a Magistrate to discharge his Office discreetly and wisely, and therefore most effectually for the Good of the People.

Psal. xxv. 9.  
ix. 12.

*Secondly*, A Religious Man in Authority will perform all the Exercises of his Office most impartially. He is a *Follower of God* in all his Ways, and particularly in the Exercise of that Authority he hath committed to him, and therefore *without respect of Persons judgeth every Man's Work*. He is not biassed by any partial or corrupt Affections, or swayed by any particular respects. He dares not favour the unrighteous Cause of a Friend, or refuse to interpose his Authority to relieve an injured Enemy. He doth not connive at the Oppressions of his own Servants or Officers, or *justifie the wicked for reward*. Gold hath no Weight in the Balance of Justice when a religious Man holdeth it. He *takes no Bribes to blind his Eyes, no Gifts to pervert the Ways of Judgment, nor regardeth the rich more than the poor*. All other Considerations are impertinent and insignificant to him, beside the Right and Reason of the Case, or the real Merits of the Person. He endeavours to make him-  
self

self a terror to evil-doers, and a praise to them that do well, of what Party or Profession, of what Quality or Degree soever they are. And Laws are never so likely to accomplish those good Ends for which they were made, as when they are thus equally and impartially executed. And from whom can you expect this, but only from Religious Magistrates, such as Fear God, and Hate Covetousness?

Thirdly, A Religious Man in Authority, will perform all the Exercises of his Office most diligently. St. Paul particularly requireth of *him that ruleth*, that he do it *with diligence*, Rom. xii. 8. And the Religious Magistrate will be sure not to fail in his Obedience to this Command. That he may be the *Minister of God* effectually for the People's good, he will attend continually on this very thing. He hath such a constant awful sense of God upon his Mind, that he dareth not be sloathful in his business, or do the work of the Lord negligently. He is such a great and hearty Friend to the Publick Good, that he cannot be sluggish or indifferent, or soon weary or faint in the pursuit of it. He is not softened with Luxury, indisposed by Intemperance, or diverted by the Service of any sinful Lust, like those great Men, the Prophet Amos mentioneth, Amos vi. 6. *who lived at Ease in Zion, who drink Wine in Bowles, who drink and forget the Law, and are not concerned for the affliction of Joseph*, disposed, or at leisure to Redress the Grievances of the People. He hath too great a regard to the Glory of God, and the Interest of Piety and Virtue, carelessly or purposely to decline, or heavily or negligently to perform, those Exercises of his Office, which are so highly serviceable to the advancing of them. How happy then must that People be, where

where such *Righteous Men are in Authority*, Men that make a Conscience of diligently imploying their Time, and Care, and Study, and Endeavours for the Publick Benefit, in performing all the Exercises of those high and useful Callings they are advanced to?

*Fourthly*, The Religious Man in Authority will perform all the exercises of his Office most Courageously. Religion inspires a Magistrate with undaunted Zeal and Courage, and actuateth all the Vigours of his Soul in doing his Duty. *In the fear of the Lord is strong confidence*, saith Solomon, and *the Righteous is bold as a Lyon*, he feareth the Face of no Man, neither the Threats of the Mighty, nor the Censures of the People, whilst he is acting and labouring for his God. He loveth God with all his Heart, and preferreth the Publick before any Private Interest, and therefore cannot be Cold or Cowardly, in serving God or doing Publick Good. He is of good Courage, and beaveth himself Valiantly for his People, and for the Cities of his God. He dares perform whatever the Duty of his Place requireth of him. This one Consideration, that it is his Duty, weigheth down all the Danger, and Difficulties, and Opposition he is to Conflict with. He is not abashed with the sense of his own guilt, when he should punish an evil doer. He hath the testimony of a good Conscience, which is an *iron Pillar*, a *brazen Wall*, an invincible Defence, against all the Mischiefs and Réproaches the faithful discharge of his Office can expose him to. He hath a constant regard to that recompence of the reward, the joy that is set before him, and this giveth him Spirit and Courage to bear up against all the Batteries of Temptation. He is strong in the Lord, and in the power of his might, continually fetching down  
holy

Prov. xiv. 26.  
Prov. xxviii. 1.

1 Chron. xix.  
13.

holy Fire from Heaven, by fervent Prayers and Supplications, to inflame his Courage, and animate his Resolution in doing all that is to be done by him. He hath a great Assurance of the Divine Protection and Assistance, and therefore *dealeth* Courageously, because he knoweth that the *Lord will be with the good*. How great then must the Happiness of that People be, where such *Righteous Men are in Authority*, Men that will be always endeavouring the advancement of it, with such irresistible Zeal and Courage? 2 Chron. xix. 11.

*Fifthly*, The Religious Man in Authority will perform all the exercises of his Office most Becomingly. He is the most fit and proper Person to be so employed. His own practice doth recommend and inforce his Endeavours for suppressing of Wickedness, and the encouraging of Virtue and Religion.

It looks like Envy, or Jeft, or Craft, in a Vicious Man, to attempt the punishing of that he will not forbear, and the encouraging that he will not practice himself. And how little good success can be expected from such Mens exercise of Authority? But when a Religious Man is thus employed, he will be thought to act from a Principle of Conscience, and an earnest regard to the People's Good. His own exemplary Virtue will beget a great Veneration and Affection for his Person, and that will add great Weight and Authority to all he doth. There appeareth something very kind and obliging in his endeavours, to propagate that he so much values, and chooseth for himself, and to restrain Men from those Vices he is so zealous to purge out of his own Life. So that if we consider, in what an advantageous manner the Religious Man doth exercise his



Authority for the effectual promoting the Publick Good, we cannot but conclude, that when such Men are in Authority there must needs be very great cause of *rejoycing*. This will be yet farther manifest by shewing

*Fourthly*, That great Blessings are derived upon the People, for the sake, and by the intercession of Religious Magistrates. What Men are so qualified to stand in the Gap, and to turn away Wrath from the People, as a Religious Moses, such Righteous Men in Authority? How much will their fervent prayers avail with God? How prevailing will their interest in their People's Happiness be, for the procuring Publick Blessings upon them? The Jews were generally prosperous or unhappy, according as their Governours were Righteous or Wicked: They received great Favours and Deliverances, and suffered great Punishments and Calamities for their sakes. There is nothing more acceptable to God than the faithful Execution of the Magistrate's Office, which Religion doth effectually oblige him to. *To do Justice and Judgment is more acceptable to God than Sacrifice*, Prov. xxi. 3. The staying of the Plague from Israel is attributed, by God himself, to the Zeal of Phinehas in executing Judgment, without any notice taken of the People's Humiliation, their weeping before the door of the Tabernacle of the Congregation. One Religious Magistrate executing Judgment might have saved the great City Jerusalem, Jer. 5. 1. *If ye can find a Man, saith God to them, if there be any that executeth Judgment and seeketh the Truth, I will pardon it.* If now we lay all these things together, they will sufficiently

Num. xxv. 6,  
8, 11.  
Psal. cvi. 30.

ciently clear the Truth of this Proposition, *That Religious Magistrates do contribute very much to the general Happiness of a People.* I proceed now

*Secondly*, To make some seasonable Application of it. From hence we may learn

*First*, That Religion and Piety are chiefly to be regarded in the Choice of Magistrates; nothing being more necessary or useful, to make them effectual Instruments of promoting the Publick Good. This was the reason of that Advice of *Jethro* to his Son-in-Law *Moses*, *Exod. xviii. 21.* *Thou shalt provide out of all the People, able Men, such as fear God and hate Covetousness, and place such over them, and let them Judge the People at all times.* The happy State of this City then is very much in your own power, because the Choice of your Magistrates is so, upon which it so very much depends. And if, laying aside all respect to private Interests or Parties, you would always make this your principal Aim in bestowing, and Voting into Offices, that *Righteous Men* might be *in Authority*, you would certainly have great reason to rejoyce in the happy Fruits of their Interest with God, and their Labours for the Publick Good.

*Secondly*, We may also learn from what hath been said, That we ought to give great Honour and Respect to Religious Magistrates, who are *Ministers of God* for so much good, and Instruments of conveying so great Benefits to us. *Tertullus* his Language, when it is directed to a good Magistrate, doth but express

express the due sense we ought to have of our Obligations to him. *Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this Nation by thy Providence, we accept it always, and in all places with all thankfulness.* We should heartily Pray, especially, for our *Righteous* Magistrates, cheerfully render them all their Dues, zealously vindicate them from all unjust Censures and Reproaches, and confer all we can to their Support, and Ease, and Comfort, under that load of Care and Toil they sustain for the Publick Good.

*Thirdly*, From hence also we may learn, That a Good Man should not be too obstinate in refusing the Office of a Magistrate, when by the Providence of God, by the Favour of the Prince, or by the Election of the People he is called to it. The consideration of that Publick Good he is qualified to promote by it, should weigh more with him, than the Care or Labour, the Charge or Censures it may bring upon him.

*Fourthly*, I shall Apply what hath been said in a word of Exhortation to those that are in Authority; That they would approve themselves Religious and Good Men, by a due Exercise of the several parts of their Office, by being diligent and courageous in a prudent and impartial Execution of those Laws; which are made for the punishment of Wickedness and Vice, and the maintenance of true Religion and Virtue. For by this means it is that the *Righteous in Authority* do make their People Happy. And for the enforcing of this Exhortation, I shall lay

lay before you these following Arguments for your Consideration.

*First*, Consider the necessity of such a faithful and diligent discharge of publick Offices, in order to your escaping *the Wrath to come, even the greater damnation*. Your Talents are larger, and the Improvement of them of higher consequence to the Honour of God, and to the Good of Mankind than other Mens; and as this doth advance your Obligation to Diligence and Industry, so it will aggravate the Neglect, inflame the Reckoning, and increase the Damnation of the *slothful and unprofitable Servant*. In such cases will be verified that saying of the Author of the Book of *Wisdom*, Sap. vi. 5, 6. *A sharp Judgment shall be to them that are in high places; for Mercy will soon pardon the meanest, but mighty Men shall be mightily tormented. Unto You much is given, and of You much will be required, in that day when, without respect of Persons, God will judge every Man according to his Works; when the Small and Great shall stand before God; when the Magistrate himself must come down to the Bar, and give an account of his Stewardship to an impartial and inflexible Judge, who will have no consideration of his former Wealth or Grandeur, of the Titles he bore, or the Preferments he enjoyed, or the high Places to which he was advanced; but of his Works, of his faithfulness and diligence in executing the great Trust he reposed in Him, and performing that publick Service he called him to. And then shall the unprofitable Servant, of what Degree or Quality soever he was,*

*be*

*be cast into outer darkness, there shall be weeping and gnashing of Teeth.*

*Secondly, Consider, The great pleasure that will attend the faithful and industrious discharge of your high and honourable Callings. The testimony of your Conscience that you have done your Duty, especially in so difficult and useful a Station, will be a continual Feast, a Pleasure which no sensual Delights can equal, no Adversity extinguish, no outward Violence, no Changes or Revolutions can rob you of. What a noble Satisfaction will it be to reflect, upon all the happy fruits of your Industry, the Glory you have brought to God, and the Good you have done to Men, how highly instrumental you have been to the Peace and Safety, the Prosperity and Reformation of that People committed to your Care and Government? This will give you of the Joy of Angels, those heavenly Ministers of God for our good; yea of the greatest pleasure of God himself, who chiefly delighteth in exercising loving-kindness upon Earth, and doing good to Men. What an assured Hope, what a delightful Prospect will it give you, of the Glory and Happiness reserved in Heaven for you, What an unspeakable Comfort and Refreshment will it be in the hour of Death, when you must part with all your Wealth, be devided of all your Pomp, resign all your Preferments, and yield up your Bodies to Dust and Worms; then to be able to say with St. Paul, that you have fought the good fight, and finished your Course, and faithfully served God and your Generation? With what Confidence then may*



may you look up to God, with what Peace and Pleasure may you give up your Souls to him, in hope of Eternal Life which God that cannot Lye hath promised to all his good and faithful Servants? Mark the perfect Man, and behold the Upright; for the End of that Man is Peace, Psal. xxxvii. 37.

Thirdly, Consider, How much the faithful and zealous discharge of the Magistrate's Office will advance your Honour and Reputation. It is not Mens great Offices, but the faithful exercise of them that maketh them truly Honourable. To have great Opportunities and great Obligations to do publick Good, as Men in Authority have, and through sloath or meanness of Spirit, through Fear or any selfish regards, to neglect them, must needs expose them to the Scorn and Indignation of the People. Every one will grudge to see such a price in the hand of those that have not a Heart to use it. But those that are diligent and zealous, in doing all the good Offices their Authority qualifyeth them for, and obligeth them to perform; Those Magistrates by whose Care, and Zeal, and Industry, our Properties and Possessions are secured; our Rights and Privileges maintained; our Persons defended, our Peace preserved, the Poor imployed or relieved, Religion advanced, and Wickedness suppressed; such Men, such great, such publick Benefactors, will be honoured of God and Men; They will be as Signets on God's Right Hand, and remembered when he maketh up his Jewels; the excellent ones upon Earth, in the sight of God of great price. Every Man will think them worthy of that Power

Job xxix. 11.

and Authority, which is so zealously and effectually employed by them to such beneficial purposes. *The Ear that heareth them blesseth them, and the Eye that seeth them beareth witness to them*; they are every where extolled and praised, and secure a great, and good, and lasting Reputation. Their very Graves will be perfumed, their Works will praise them in the Dust, and the generations to come will call them blessed. Such Righteous Men, especially Righteous Men in Authority, will be had in everlasting remembrance.

Fourthly, Consider, The glorious reward which God hath prepared in the other World for all such good and faithful Servants. Your Work is great on Earth, and your Reward will be great in Heaven. The Lord himself hath said *ye are Gods*; He hath given you of his Power and Authority, and set you to Judge for him upon Earth; and if you act for him faithfully and diligently, with Zeal and Courage, he will make you partakers of his Nature and Glory, his Joy and Happiness in a degree far beyond what you can now conceive, and ye shall be like God in Heaven.

The faithful improvement of those more rich, and numerous, and useful Talents you are intrusted with, will intitle you to a proportionable reward in the great day of recompence. Your temporal Honours and Preferments cannot follow you into the other World; but the Service you do to God and his People by virtue of them will, and obtain for you, from a merciful God, a far more exceeding and eternal weight of Glory. It is to you God hath given the *ten Talents*, and, if you make a due improvement of them, to you he

he will pronounce that blessed Sentence, *Well done ye good and faithful Servants, have ye Authority over ten Cities.* He will advance you to the highest rank of *Saints in Light*, among the chiefest Favourites of the King of Heaven, where you will sit upon unmoveable Thrones, and shine with the brightest Rayes of Divine Glory.

What then remains, but that we all make our earnest Addresses to God, that he would continually supply this great City with such Righteous and Religious Magistrates, as may faithfully and diligently imploy their Power and Authority, to the Honour of God, the Interest of Religion and Virtue, and the great and general good of this famous Corporation, that so all the People may rejoyce, and the worthy Instruments of our Happiness may be loved and honoured whilst they live, and unspeakably happy when they die. Amen.

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